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of the view that the pragmatic doctrine of the efficacy of intelligence properly implies psychophysical dualism and interactionism. And in the hope that Professor Bode himself, or others of the same way of thinking, may again deal with the subject, I venture, by way of conclusion and résumé, to set down a few questions to which I think it would be illuminating to have clear answers. (1) Does the pragmatist hold that only physical things exist, *i.e.*, that they alone are disclosed by, or present as factors in, experience ("physical" meaning "occupying a position in objective space and existing as a part of the sum of masses and forces dealt with by physical science")? (2) Is it not a fact that in the formation of intelligent plans of action there are involved both "imaginative recovery of the bygone" and imaginative anticipation of objects and situations not yet physically realized? (3) If so, can every bit of the content presented in the two types of experience just mentioned be regarded as forming a real part of the physical world, as constituted at the moment of such experience? (4) If so, *where* in that world, and in what form or manner, does the "bygone" that is "imaginatively recovered," or the future that is not yet realized, exist? (5) If it does exist physically at the moment of the experience in question, precisely what is meant by calling it "bygone" or "future"? To the last four of these questions I can not but think that all partisans of the new materialism might profitably address themselves.

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## A PARTIAL ANALYSIS OF FAITH

BELIEVING with Eucken, James, Bergson, and other philosophers of like mind, that faith plays a very vital part in the lives of us all, it has nevertheless been a mystery above other mysteries to me when I attempted seriously to describe it, analyze it, and classify it. A multiplicity of questions have arisen, some of which have become so defined that an answer seems at least worth while seeking. Some of them are: What is the function of faith, what does it contribute to the happiness or the achievements of mankind? What is the attitude of mind, what the emotions, what the nature of the contents which go to make up the faith states? Is it something that grows within us by exercise and cultivation as the perceiving and reasoning processes do? Does it correspond to something outside of us, or is it entirely subjective, something within us?

A first difficulty with the problem lies in the fact that few of us

ever attain, or but seldom attain, to the pure faith states, and the element of faith in our everyday life is so intermingled with other elements in the stream of consciousness, that it is difficult to isolate it for purposes of introspection. However the present writer through stress of much illness and suffering has come to a certain practise of faith and thereby to a certain understanding of it as practised by others, which yields a degree of actual comfort and logical satisfaction.

We all know what faith means, an acceptance of that which has never been proven and may be impossible of proving. Its first and most fundamental characteristic seems to be the attitude which consciousness assumes toward any matter. This attitude, so far as the present introspectionist is concerned, refuses to be subsumed under any of the classes of attention as described in the present day psychologies, and seems so radically different that to posit a class of attitudes entirely opposite to those of attention offers the best chances for clear analysis, at least for the present. Now ordinarily, we meet the common situations of life in an attitude of attention, with the responses acquired by imitation, habit, or reasoning. We depend on ourselves, on our past experiences as known to consciousness in remembering, for these responses and receive stimuli and carry out reactions, with fluctuations of attention as to kind and degree. Consciousness, or surface consciousness, goes on in an uninterrupted flow. But a new situation arises or an old one becomes intolerable with which one feels unable to cope. No amount of thinking carried on with the utmost concentration of attention seems to avail. A man with faith habits then suspends all efforts and waits for an inspiration or guiding thought to come; if from within, we call it auto-suggestion or intuition; if from another, it is called suggestion; if it appears to come from a divine source, it is prayer or an answer to prayer.

Now the general nature of what the individual does is the same in all cases. He drops the attitude of attention, stops the thinking going on under the dominance of a controlling idea with carefully selected associations. He assumes a waiting or expectant attitude in throwing open his mind as it were in the belief that a suitable idea or thought will appear to fill the existing vacancy. The common expressions such as "I was at my wits' end when all at once I had a lucky thought," or, "I was in despair when suddenly an inspiration came," illustrate one type of response of the first sort, namely, the appeal, perhaps unconscious, to something within one, other than the surface stream of thought, call it the subconscious, or what you will. The second sort of response, or suggestion, is found when peo-

ple go to the confessional, to clairvoyants, or resort to some stereotyped form of response such as fortune telling by cards, opening a book at random and being guided by the first words read. Young children appeal to parents or other adults in this way and if a proper spirit is cultivated in the family the different members appeal to one another in this fashion and exemplify as nothing else does the *raison d'être* of family life. The third response, appeal to a Divine Power, is of course prayer, epitomized in the Gethsemane utterance, "Not my will, but Thine be done." It betokens the inhibition of the dominant thought in the fullest degree, and the most complete submission to whatever may come from the outside, or from within, as one accepts the transcendent or the immanent idea of God.

The term expectancy is by no means new in philosophical writings. Ribot has used it in his *Evolution of General Ideas*, saying that to simple association expectancy must be added before reasoning takes place.<sup>1</sup> Consciousness must assume the expectant attitude in order for the ideas to take on the correct relationship which is necessary in the processes called reasoning. James uses the word repeatedly in his essay, "The Sentiment of Rationality," without giving it any very specific meaning other than a general state of mind when uncertainty in regard to future events beyond our control is present, as for example in the following. "The permanent presence of the sense of futurity in the mind has been strangely ignored by most writers, but the fact is that our consciousness at a given moment is never free from the ingredient of expectancy."<sup>2</sup> Or again: "An ultimate datum, even though it be logically unrationalized, will, if its quality is such as to define expectancy, be peacefully accepted by the mind."<sup>3</sup> Whether one is justified in using the word to describe or name a fundamental attitude of the mind different from attention is another matter. If such a class exists, I know of no other word so appropriate unless it be that of waiting, and while very appropriate for some of this class, yet it carries with it too much the idea of passivity, while expectancy denotes an eager looking forward, a quality which caused the poet to write of faith as a "living flame." On the other hand "waiting stillness" is very much used by the mystics to describe the quiet confident repose of the soul in deepest meditation. The expression "waiting on the Lord" is especially frequent in the writings of the Hebrew psalmists: "I waited for the Lord, He inclined unto me," "My soul doth wait upon the Lord."

When we come to consider the content of faith we can only say

<sup>1</sup> Ribot, *Evolution of General Ideas*, p. 25.

<sup>2</sup> James, *Essays in Popular Philosophy*, p. 77.

<sup>3</sup> *Ibid.*, p. 79.

that any thing whose outcome lies in the future may constitute an object of faith, but the universal and persistent content of faith has to do with the welfare of the individual soul, now and hereafter, with salvation and immortality; with the existence and purposes of God, the Universal Soul, as it were; with the relationships of one soul to another and to God; in short, those things regarding which our logical concepts and laws seem inadequate and whose future we can not forecast with any demonstrable certainty. With many people the welfare of the body is also in a peculiar manner the substance of faith and all sorts of people assert the efficacy of faith in the cure of physical ills. That faith in the cure of physical ills and in the cure of sin is in its essential features the same thing from a psychological standpoint, the writer has tried to show in a former article.<sup>4</sup> This view receives strong confirmation in an essay by a Catholic Father of Oxford who finds that the directions given by St. Ignatius several centuries ago for practising spiritual exercises are the same, *mutatis mutandis*, as those given by the modern mental healer for physical cure. Taking psychoanalysis as an example of mental psychotherapeutics which has the highest claim to being scientific he says: "Psychoanalysis is based on the principle that there is a subconscious self which can do things which we can not do voluntarily and seeks by means of suggestion to utilise the subconscious machinery. Substitute for the subconscious self, God, and you have the fundamental principle of the Spiritual Exercises."<sup>5</sup>

But these subjects mentioned above have from time immemorial formed the subject matter for intellectual speculation and scientific experimentation, and reams upon reams have been written offering proofs concerning truths accepted at that time, none of which have been able to stand the test of newer facts and experiences. How is it then that faith can handle these same matters and make them active forces in the lives of individuals? In his Essay, "The Will to Believe," James makes this statement: "In truths dependent on our personal actions, then, faith based on desire is certainly a lawful and possibly an indispensable thing."<sup>6</sup> I believe that faith is always based on desire, but for the matter of that so is willing, but with a difference. Desire is a state of consciousness which terminates in judgments, decisions, and acts, provided a will or action complex can be found to complete the desire satisfactorily to consciousness as a whole. If none such presents itself in the stream of consciousness,

<sup>4</sup> "A Glimpse into Mysticism and the Faith State." This JOURNAL, Vol. XVII, pp. 708-715, Dec. 16, 1920.

<sup>5</sup> Walker, "The Spiritual Exercises of St. Ignatius," *Hib. Jour.*, April, 1921.

<sup>6</sup> P. 25.

then the desire falls below the threshold and exists as unexpressed desire—vague and undetermined as to outcome and in many cases the cause of a disturbed emotional state. If thwarted or incomplete desires in regard to a certain matter are many, that is, if consciousness continues to find no satisfactory completion of the desires, a state of inadequacy appears, consciousness inhibits itself, throws wide the gates which guard the threshold so carefully in the process of remembering in a state of attention, and assumes a state of expectancy. Into the void thus formed, springs the desire with all the weight of accumulation with the same action complex which before could not force its way into the stream of thought or at least not with enough strength to bring a decision. The impulses and desires, weak as regards the dominant lines of thought and action, prevail when they have brought about a state of uneasiness which leads to the inhibiting of these dominant lines.

Perhaps we find the best example of this in religious conversion. Underneath the many failures were the impulses, the strivings, the desire to do better which ultimately brought about a state of repentance, and prevailing over the old dominating line of action, culminated in a new state of consciousness which is called the new birth in Christian teaching. It is the bringing of consciousness to higher levels in the terminology of Eucken, which reorganization he ascribes to the mercy of God, to free grace. Personally, I too believe that God reënforces these designs; that He is an active force in us, sublimating the "natural desires" and motivating our weaker but higher ideals and aspirations. Of this, of course I offer no logical proof, but only add my testimony to that of others who live and act by the same faith.

Prayer is the generally accepted mental process of faith and is undeniably based on desire. In the words of the familiar hymn, "Prayer is the soul's sincere desire, unuttered or expressed." St. Augustine's admonition, "for to journey thither [towards God], nay even to arrive there is nothing else but the will to go," forms the nucleus of an interesting story of modern life, giving a psychologically true account of the transition of a weary restless soul to a joyous peacefulness though the strength of her desire.<sup>7</sup> Again the Hebrew psalmist has expressed the thought so perfectly. "Rest in the Lord, wait patiently for him; Delight thyself also in the Lord and he shall give thee thy heart's desire."

Faith healing of the body follows in the main the same procedure, as said before. First, all mental therapists and indeed all practitioners recognize the need of the desire for health. A lady

<sup>7</sup> Montague, "The Will to Go," *Atlantic Mo.*, May, 1921.

who had been insane for some time once expressed the wish to a visiting friend that she might recover and leave the hospital. This was reported to the head physician, who replied that there was then a chance of her recovery, and she did recover. The Christian Scientists teach their patients to desire health, to think health, and to believe health is coming. It is difficult, in the present state of knowledge regarding the interaction of the mind and the body, to say why this is necessary. In general one may say that probably the normal functioning of the body depends on the proper distribution of nerve energy to the different organs and parts of the body. In certain cases, especially chronic ones, the mind seems in some way to have played a part in the altering of the course of the nerve currents and by a different mode of thinking can help to restore normality. Fear has an inhibitory and generally harmful effect on bodily functions, and hope and confidence have a helpful one. Psychologists by method of psychical analysis believe they have discovered that certain people take refuge in illness to escape some situation they fear. The removal of the fear constitutes the main factor in the cure, and physical and mental energy flow again in natural channels. All suggestion, from auto-suggestion to hypnotism, is based on the principle of the inhibition of the stream of consciousness and on the attitude of readiness to receive a new content. This content must, as we have said, be based on desire and as most people desire health very ardently, however much they may fear a certain situation to which they are called upon to react, mental cures are very often easily effected.

Dr. Prince has set forth this theory very clearly in the following paragraphs as regards the new thought processes and his emotion is equivalent to our idea of desire. "By similar procedures in a very large number of instances, for therapeutic purposes, *I have changed the setting, the viewpoint, and the meaning of ideas without any realization on the patients' part of the reason for the change.* This is the goal of psychotherapy, and in my judgment the one fundamental principle common to all technical methods of such treatments, different as these methods appear to be when superficially considered.

"It is obvious that in everyday life when by arguments, persuasion, suggestion, punishment, exhortation, or prayer *we change the viewpoint* of a person, we do so by building up complexes which shall act as settings and give new meanings to his ideas. I may add, if we wish to sway him, to carry this new viewpoint to fulfillment through action we introduce into the complex an emotion which by the driving force of its impulses shall carry the ideas to practical fruition."

Again he says: "With excitation of emotion, instincts and sentiments which have opposing conative tendencies are inhibited, repressed, or dissociated and with them the systems with which they are organized."<sup>s</sup> Here again we read desire, which I believe to be the basis of most if not all emotions. The desire changes the direction of thought, when consciousness is open, expectant.

The general feeling tone of faith is excitement-repose, running the gamut from the highest ecstasy and pure joy to deep peace and the waiting stillness. The factor which brings emotions of this class is apparently the oneness of the individual and the source from which the desire is to be realized. Brahmanism teaches that the highest bliss is complete absorption in the Nirvana. The author of the fourteenth chapter of the gospel of St. John sums up the teaching on the unity of God and man in the following expression: "I am in the Father and ye in me, and I in you." This is to bring the highest satisfaction and the greatest power. James says that this is the appeal in all movements which have meant much to humanity, *i.e.*, kinship or oneness.

"If we survey the field of history and ask what feature all great periods of revival, of expansion of the human mind, display in common, we shall find I think, simply this: that each and all of them have said to the human being. 'The inmost nature of the reality is congenial to powers which you possess.'"<sup>9</sup>

All this contains an important lesson for religious propaganda. That concept of God has the strongest appeal which makes the worshipper feel that he is akin to God or that God is akin to him. The strong appeal of Christianity is that the tie or relationship between God and man is love of such a nature that it defines expectancy and removes all doubts as to the future outcome of events, therefore bringing the satisfaction and peace sought. To disbelieve in a God who has this intimate relationship to us seems the acme of evil or sin from the standpoint of this religion, the greatest disloyalty to life itself. To believe in such a God is an essential factor in salvation and the highest service man has in his power to render to himself, to others and to the universe and its God. Love is the culmination of faith.

The feeling of kinship, commonly called rapport, is likewise of the utmost importance in all physical cures where faith plays a part. It is the consensus of opinion among psychoanalysts that cure by their method is only possible where the rapport exists. One of them at least believes that the establishing of this bond is sometimes sufficient to effect the cure without the analysis. A

<sup>s</sup> Morton Prince, *The Unconscious*, pp. 368-9, p. 500.

<sup>9</sup> *Op. cit.*, p. 86.



Christian Science healer told me that she could not help anyone who was antagonistic to her and that she believed this was the common experience of all healers. A well known medical writer after describing the rather elaborate Weir Mitchell rest cure, concludes that the good results sometimes attained are chiefly brought about by the suggestive influence of the physician and that the main effect of the treatment is mental, much depending on the personality of the physician and on the individuality of the patient. I do not entirely agree with this, but certain it is that a feeling of close fellowship brings about a state of mental and physical relaxation essential to the healing of the body and to the redirection of nerve energy.

What is the function and value of faith in human life can be pretty well made out from the foregoing. Religious writings of all times and places abound in stories of men whose lives have been changed and reinvigorated by repentance and consequent acts of faith. It means either a tapping of our own reserves of energy or the drawing upon the sources of divine energy. "They that wait upon the Lord shall renew their strength." Everyone has the option of believing that which harmonizes best with his own experience. History will show, I believe, that the men who have most influenced the race through the force of their personality have been men who were great practisers of prayer, or else had a strong belief in destiny. One who believes in destiny is one who takes some sort of an appeal to the dispenser of fate in such a way that he is confident of his own powers of accomplishment and hence undertakes and carries through tremendous tasks. Likewise we have found it to be a restorer of physical power and health. Just as we found repentance necessary for spiritual rebirth, so we find relaxation necessary for bodily renewal. Some physician has said: "The primary effect of relaxation is weakness, stupor, numbness and death-like paralysis; the secondary effect, however, is increased strength and new life."

The important question, the practical question in the whole matter is, are the faith processes something common to all, or is there a class of people who have the gift of faith as some have the gift of music or art? It is peculiar to some people, no doubt, to excel in the exercise of faith, but if our reasoning has been correct, we can all cultivate it in the measure that our individual lives call for it. First of all, we must have desire to realize an ideal; it is the first step in the faith process. Desire is a mental process which can not either be completely rationalized or find expression in will processes. Hence its importance in consciousness is overlooked but

it is the first step in all other processes, speaking broadly. In the case of faith, the desires are those which enter into the stream of consciousness and begin to function as a part of it, without being completely rationalized or motivated. And herein lies the danger of faith: that one gives the reins to desire without waiting for a reasonable outcome to be forecasted, when such an outcome is within the possibilities of reason. It is this abuse of faith which has brought it into discredit. Faith should only be called into play where strong desire exists and reason fails.

Secondly to attain an effectual faith, one must cultivate harmony within oneself, a sort of rapport between the subconscious and the surface consciousness, so that the forces of both work together in greater power than either alone could possess. Mystics and healers alike emphasize this need of harmony, the absence of any distracting thought which might draw off energy in a useless and harmful expenditure. A physician in speaking of the over-reaction of certain patients to incoming stimuli of all kinds, says: "Such patients are consequently in a state of perpetual mental unrest. . . . Nervous energy is being wasted at a terrific rate in all directions."<sup>10</sup> Another physician speaks of the conservation and direction of energy, saying: "In the well developed individual the distribution of energy through widening of the symbol, the 'soul' or spiritual development has left the proper amount of functioning, of energy carriage, on any one of them."<sup>11</sup>

In the same way, if one is to exercise faith by way of suggestion for the benefit of another, one must practise removing all antagonism between the suggestionist and the one who is to profit thereby. The cultivation of a spirit of love and kindness is the cardinal teaching of the great religions and they abound in precepts and admonitions for doing this. The only general principle that comes to mind that would be of aid in this, is the recognition of kinship with one's fellow men as spoken of above, the abolition of all class and racial distinction where moral matters are concerned. Spiritual faith seems to rest, by the same law, on the recognition of the identity of one's desire and purpose with those of the God of the universe.

The third rule for the attainment of faith is that one is to become skillful in inhibiting the stream of thought, in the power of relaxing, in reaching monoideism, by a process of letting go all ideas in consciousness in order for the one coming from another source to

<sup>10</sup> Bryant, "Treatment of The Chronic Intestinal Invalid," *Am. Jour. of The Med. Soc.*, Jan. 1921, p. 72.

<sup>11</sup> Jelliffe, "Multiple Sclerosis and Psychoanalysis," *Am. Jour. of The Med. Soc.*, May, 1921, p. 672.

hold its place in the focus of a new consciousness. A similar relaxation of the body is a help in this. The celebrated Reverend Dr. T——, the first and greatest successor of Moody, once told a small group of listeners that he often spent the night in prayer lying prone, which is the attitude of greatest bodily relaxation. Medical men are coming to realize the function of physical relaxation in restorative processes. One of them says that relaxation for nervousness may be like diet or hygienic measures in gastro-intestinal disorders, and that doing away with residual tension is the *sine qua non* of thorough and successful treatment. "So in certain chronic cases, relaxation becomes a gradual progress, a matter of habit formation, wherein the presence of pain or disordered intestinal secretions or other organic disturbances may completely block the way."<sup>12</sup>

In a word, while we shall never rationalize the supreme and persistent content of our highest faith, we do rationalize much of the humbler sort. We shall never understand the great geniuses of faith any more than we do the great geniuses in music or philosophy, but we may by faithful effort learn something of its laws as we do those of memory or judgment, and in a small way grow in the knowledge and practise thereof.

LUCINDA PEARL BOGGS.

URBANA, ILL.

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### BOOK REVIEWS

*The Psychology of the Special Senses and their Functional Disorders.* ARTHUR F. HURST. (The Croonian Lectures.) Oxford University Press. 1920. Pp. 122.

The title of this book is somewhat misleading, as it deals almost entirely with functional disorders of the special senses. There is an introductory chapter on the nature of hysteria, followed by chapters on disturbances of the special senses, especially of touch, pain, hearing and vision. These disturbances are in the nature of anæsthesias and hyperæsthesias.

All sensory experiences are considered as active processes, as "reactions" of the individual, rather than as the mere passive reception of stimuli. In the absence of this active process, the state of attention, no impressions will produce sensory experiences. In order to hear, one must listen; in order to see, one must look. This active process has its physiological basis in synaptic changes in the afferent neural pathways; attention is lowered resistance, absence of atten-

<sup>12</sup> Jacobus, "Reduction of Nervous Irritability and Excitement through Progressive Relaxation," *Jour. of Nervous and Mental Diseases*, April, 1921, p. 284.